



Louisville firefighters battled sub-zero temperatures Sunday morning, Jan. 10, but they could not save the sanctuary of St. Matthews Baptist Church. Fire department investigators believe arsonists set the blaze which did at least \$3.1

million in damages. For the time being, the congregation is meeting on the campus of The Southern Baptist Theological Seminary. (BP Photo by Richard Shock).

Fire destroys Kentucky church during big freeze

LOUISVILLE, Ky. (BP)—Firemen fought the blaze "like it was their own home or church on fire," but flames still destroyed the sanctuary and church offices at St. Matthews Baptist Church Jan. 10.

Though no official estimate of damage had been made, pastor J. Altus Newell felt it would exhaust the church's \$3.1 million fire insurance. An insurance company agent said "the damage is so bad we may not even be able to come up with an origin."

Newell is a former Mississippi Baptist pastor.

Educational and recreation facilities suffered only smoke damage because of firewalls installed in a 1978 remodeling.

Firefighters had to battle not only the flames, but the fourth coldest day in Louisville history. The wind chill factor dropped to minus 50 degrees as water and equipment froze.

The congregation will meet in the chapel and classrooms of Southern Baptist Theological Seminary for up to 16 months until the sanctuary is rebuilt.

Jewish survival, Baptist evangelism are topics

By Jim Newton

FORT WORTH, Texas (BP)—A national Baptist-Jewish dialogue grappled with Baptist concern for evangelism and missions and Jewish concerns for survival, ending three days of candid discussions with a call for improved Baptist-Jewish relationships.

"During the dialogue, we discovered areas where our self identities came into conflict, especially on Southern Baptists' understanding of the centrality of missions," said Rabbi Yechie Eckstein, national co-director of Inter-religious affairs for the Anti-Defamation League of B'nai B'rith.

Eckstein observed the Baptist view of missions clashes with the very backbone of Jewish identity and the central issue of Jewish survival.

During an open discussion described as "the turning point" in the dialogue, Eckstein and others urged Baptists to publicly condemn the techniques of such organizations as Jews for Jesus, the American Board of Missions to the Jews, and Beth Shalom, calling them "offensive."

In his opening address, Eckstein stressed Jewish commitment to "survival" in the light of the silence of the Christian world during the Nazi Holocaust and the 1967 Six Day War in Israel. In both cases, he said, the survival of Judaism was threatened.

Jews, according to Eckstein, view the survival of Israel very closely with the survival of the Jewish people, and since the Holocaust, Jews have become "obsessed" with survival.

Almost all of the Baptist speakers dealt with Baptist concepts of missions and evangelism.

Baptists cannot give up the emphasis on evangelism for "it is the very soul of our faith," insisted Leon McBeth, church history professor at Southwestern Baptist Theological Seminary. "We do not regard our efforts to win other people, including Jews, to faith in Christ as antisemitic and for sure in our hearts we do not intend it as such," McBeth said.

Pike Baptists choose project in California

Pike County Baptist Association has adopted a mission building project for the summer of 1982 with the First Southern Baptist Church of Citrus Heights, California, located in the greater Sacramento area.

The project will consist of sending two work teams of 15 to 20 men each to construct a 43' x 72' two story educational building that will replace a 70 year old house that has been in temporary use. The church is located in one of the very rapidly growing areas of Sacramento.

The work teams will provide the cost of transportation to and from the work project with the church in Citrus Heights providing food and lodging while working on the building construction project. The weeks of the project will be July 10-17 and July 24-31.

(Continued on page 2)

FCC may use lottery plan to speed TV licensing

FORT WORTH, Texas (BP)—Southern Baptists may find out in February how they will fare in the distribution of low-power television channels when the Federal Communications Commission announces its rules and procedures for the new broadcast service.

Congress has given the FCC until Feb. 1 to develop a plan to handle the more than 6,000 applications filed for the new channels. The Southern Baptist Radio and Television Commission is one of the largest applicants, with 106 stations proposed as part of its American Christian Television System (ACTS).

The FCC stopped accepting low-power applications April 9, 1981, when it became apparent, a streamlined licensing procedure would be needed to handle the unexpected number of applications.

One of the most controversial aspects of the licensing process is the FCC's plan for deciding between two

applicants for the same channel in the same city. The FCC is expected to propose a system of random selection by lottery for awarding these "mutually exclusive" applications.

While the FCC traditionally has used lengthy, expensive legal hearings to compare competing applications, last August Congress authorized the lotteries to allow the FCC to speed up licenses.

Evidenced by response to the proposed lottery the broadcast industry is against it. The National Association of Broadcasters says a change to random selection would cause the FCC more administrative problems than it would solve.

The Radio and Television Commission in a comment filed with the FCC Dec. 28, also argued against the lottery, but for a different reason. The commission reminded the FCC that low-power was designed to increase the involvement of minorities and noncommercial broadcasters in tele-

vision. The lottery, as planned by the FCC, would not give preference to such applicants.

The commission suggested that a lottery be used only as a last resort, and only after the competing applications for a particular channel are narrowed down to those representing minorities and those planning noncommercial service.

This would have a definite effect on the Radio and Television Commission's applications, since they are all for noncommercial stations and since the ACTS five-member board of directors includes three minority representatives. Of the commission's 106 applications, approximately 75 appear to have no competing applications at this time.

Another issue at stake in the FCC's rule making is the total number of low-power stations that can be owned by one applicant. The FCC has indicated it may place a 15-station limit on all applicants.

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Paralyzed volunteer

Sorrels, FMB reconciled; foundation launches fund

By Robert O'Brien

RICHMOND, Va. (BP)—Paralyzed former Mission Service Corps volunteer Bob Sorrels and four members of Washington's Capitol Hill Metropolitan Baptist Church traveled to Richmond to tell Foreign Mission Board president R. Keith Parks that "the hurt is gone" and to express "a strong desire for reconciliation."

"We felt we did not act as God would have us act, but out of our own frustration," Sorrels said of a conflict which followed a FMB decision not to provide long-term support for Sorrels.

He was paralyzed from the shoulders down in an automobile accident in April 1980, less than a week after he arrived in Nigeria to serve for a year as an accountant. The accident killed veteran missionary Bill Bender and Nigerian Baptist Seminary professor Titus Oluqafemi.

A group called "Friends of Bob Sorrels," including Bill Vickers and Barbara Cobb, who attended the meeting in Parks' office, sent letters to a number of Southern Baptist leaders criticizing the board's "inadequate" disability program for volunteers and urging Baptists to persuade the board to take remedial action for Sorrels.

The letters created widespread news coverage which quoted Sorrels as saying he felt "abandoned," by the board and its leaders.

"That resulted in a lot of misunderstanding, with people taking sides; none of us want that," Sorrels told Parks at the Jan. 5 meeting. "It

doesn't bring glory to God for Christians to have bitterness and conflict over a difference of opinion. This is not a case of the good guys against the bad guys."

Walt Tomme, associate pastor of the Capitol Hill Metro Church, and Vinton Koons, finance chairman, told Parks they felt Sorrels' needs could be best met by setting up a fund to raise support for his continued rehabilitation.

Koons said the District of Columbia Baptist Convention Foundation, 1100

Seventeenth St., N.W., Suite 412, Washington, D.C. 20036, will administer the fund and receive contributions from those who wish to help Sorrels. Koons is president of the foundation's board of trustees.

"The fund is a good way to solve the problem," said Sorrels, 30, who now lives in Norman, Okla., and has long-term needs for support, special equipment and rehabilitation. Besides \$5,000 already spent on his support in Nigeria, Capitol Hill Metropolitan

church has voted \$10,000 to buy him a special van, which the State of Oklahoma will equip.

Parks, who accepted an invitation to preach at the Washington church, March 7, called the reconciliation and the news of the fund "an answer to prayer by many of us that this situation would be resolved and Bob's needs would be met."

He and John Mills, the board's director for west Africa, told the group that

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Doctrinal interpretations will be offered during conference

Baptist interpretations of basic Christian doctrines will be discussed during sessions of the Mississippi Baptist Evangelism-Bible Conference, Feb. 1-3, at First Baptist Church, Vicksburg.

The conference, a marathon preaching program featuring 12 sermons by six Southern Baptist preachers, usually includes the doctrinal studies for those who wish in-depth analyses of a number of Baptist fundamentals.

Doctrines to be studied this year include evangelism, the Bible, creation, the Holy Spirit, the Atonement, election, Jesus Christ, and the Church.

Participants may choose to attend any two studies. The special sessions



Hogue



Robbins



Tuten



Bryson



St. Amant



Brooks



Stagg



Hinson

Chinese people impressive to Southern Baptist leader

NASHVILLE, Tenn. (BP)—The people. That's what most impressed Harold C. Bennett, executive secretary-treasurer of the Southern Baptist Convention, on a recent trip to mainland China.

"The strongest impression I have is people," he said. "They were just wall to wall... people everywhere. They were most impressive. They were very friendly and very anxious to talk to us. Wherever we stopped, they would crowd around. Maybe two or three in a crowd could speak English and that would attract more."

Bennett was one of 10 evangelical church leaders from the United States who made a two-week trip to China in late 1981, visiting Shanghai, Nanking and Peking.

Although meeting the people was the highlight of Bennett's trip, the purpose was to visit Bishop K. H. Ting, chairman of the Three-Self Protestant Movement—the officially recognized Protestant Christian church in China—and chairman of the newly-organized Chinese Christian Council.

Bennett and the other evangelicals spent three hours with Ting in Nanking.

"The main purpose of our trip was to visit with Bishop Ting and to share with him the concern of groups of

Christians in the United States," Bennett said. "We wanted him to know of our prayer support for China and our interest in what he and the Christian church are doing there."

The trip was made under the sponsorship of the National Association of Evangelicals (NAE), an interchurch agency of evangelical denominations and churches. Bennett was the only non-NAE member of the group since the Southern Baptist Convention, the nation's largest Protestant denomination, is not a member of NAE.

Bennett said the Chinese leader expressed concern that the Christian church in China be an expression of Chinese culture and "not just a transplant of Western Christianity."

Protestant Christianity in the communist country has a nationalistic tinge, reflected in its official name: "Three-Self Protestant Movement," said Bennett explained. "The Three-Self Protestant Movement could be called a political movement. That is part of what the Chinese are all about today. They want to be self-governing, self-supporting and self-propagating. That is the official Chinese position and the Three-Self Movement is part of those ideas."

"Bishop Ting thinks there are probably one million Christians in China

today. There may be more, but he uses the conservative estimate of a million," Bennett said. "At the time the missionaries left China in 1949, there were 700,000. Now, there are a million."

While a portion of the Christians

(Continued on page 2)

No money, no mail, little food—Thompsons settle into new field

MALABO, Equatorial Guinea (BP)—Even if someone had told them six years ago that mission work would be like this, Jess and Peggy Thompson would have found it hard to believe.

Neither mail nor money has arrived since the Thompsons landed in Equatorial Guinea Dec. 17 to begin Southern Baptist mission work there. But even if they had money, they might have to travel to a neighboring country to spend it.

Although it has been more than two years since former president Nguema Biyoto Masie was deposed, ending a regime which disabled the nation, Equatorial Guinea is still struggling

toward rehabilitation. Food and many supplies are still scarce.

The Thompsons, who will work as agricultural evangelists, hope to help this situation.

They were able to get rooms in the Impala Hotel, best of the few hotels in the capital city, but will have to move out soon. And even though it's the best, the hotel serves no meals. Canned food the Thompsons brought with them and meals at the home of a friend have kept them going.

The couple has found a house to rent, but like other homes there, it needs repairs to make it livable. To get food and repair supplies, they're planning a

trip to nearby Cameroon—when they get money.

International flights to Malabo are regular, but the Thompsons have received no mail and no money. When other methods failed, the Foreign Mission Board tried to telegraph them money, following careful instructions from Jess. The telegram was returned marked undeliverable. A second telegram arrived, but it was made out to "Jeff" Thompson. The bank refused to honor it. John Mills, the Southern Baptist Foreign Mission Board's director for west Africa, has spent more than an hour on the phone trying to get the

(Continued on page 2)

Net gain of new churches in 70s is slim for BMT

ATLANTA (BP)—Southern Baptists will have to establish new churches faster and keep existing churches alive if they are to meet the Bold Mission Thrust goal of 50,000 churches by the year 2000, says a research report prepared by the Home Mission Board.

During the decade of 1970-80, Southern Baptists recorded a net gain of only 1,436 churches, despite having organized over 2,600 churches, according to data compiled by Orrin D. Morris, director of the HMB research division.

"That means there were 1,165 churches that either died, merged or left the denomination during the decade of the 1970s," said Morris in a presentation to Home Mission Board staff members.

When the decade began, Southern Baptists had 34,360 churches, and in 1980, the number had increased to 35,831.

Most of the new churches estab-

lished during the past decade, 1,696, were in the South, Morris reported. Yet in the South, the net gain was only 699. That means 997 of the new churches, 59 percent, disbanded, merged or left the SBC, Morris said.

The survival rate for churches in the Northeast and West is much brighter, Morris added. In the Northeast, 110 new churches were reported during the decade, but there was a net gain of 136 churches. Morris explained that the net gain was higher than the number of churches constituted because 26 or more churches that were organized before 1970 had affiliated with the SBC between 1970-80.

In the West, 428 new churches were reported, with a net gain of 347 churches (81 percent of the total) during the decade, while in the North Central states, 367 new churches were reported for a net gain of 254.

Morris observed that the net gain of churches in a region or state is much more significant than the total number

of new churches established. "If you look only at the total number of churches constituted, it can be deceiving and imply we are making progress as a denomination, when actually, an even larger number of churches may be merging, disbanding or leaving the denomination," Morris said.

In a listing of the top 10 states with the greatest net increase in the number of churches during the decade, California, with 114, and Florida, with 102, led the denomination.

Other top 10 states in net church increase during the decade included Texas, 86; South Carolina, 85; Ohio, 81; Northern Plains Convention (four states), 69; Alabama, 68; Tennessee, 62; Oklahoma, 57; and Arkansas, 56.

On the other end of the scale, Georgia led the list of the states with the smallest net increase, reporting a net decline of four churches during the decade. It was the only state reporting a net decrease in number of churches.

In 1970, the state of Georgia had 2,968 SBC churches. In 1980, the number had dropped to 2,964. A total of 140 SBC churches in Georgia reported in 1980 that were organized in 1971 or later. "This means at least 144 Georgia churches counted in 1970 are no longer in existence or affiliated with the Southern Baptist Convention," Morris said.

Other states ranked in the 10 lowest net change in number of SBC churches during the decade were Delaware, 2; Alaska, 4; Illinois, 7; Hawaii, Minnesota and New Mexico, 8 each; Louisiana, 11; Missouri 13; and Nevada, 14.

Church membership growth jumps population rate

ATLANTA (BP)—While Southern Baptist resident church membership increased about five percent faster than the national population during the decade of the 1970s, it was slower than the population increase in 10 key states, most of them in the South, said a research report prepared by the SBC Home Mission Board.

The statistics are causing "all Southern Baptist leaders concern, especially as we review the goals of Bold Mission Thrust," said Orrin D. Morris, director of the research division for the SBC Home Mission Board who prepared the report.

While nationally the population increased 11.4 percent and SBC church membership increased 17 percent, in the South the population increased 20 percent and SBC resident membership increased 15.3 percent.

Pointing out that 90 percent of all Southern Baptist members live in the South, Morris warned "it is in this region we seem to have the greatest difficulty keeping up with the population growth."

Southern Baptist resident church membership trailed population growth during the 1970s in Texas, Florida, North Carolina, South Carolina, Georgia, Virginia, Louisiana, New Mexico, Arizona and Tennessee (in that order), the report indicated.

If SBC church membership had kept up with the population in these 10 states, the denomination would have reported 427,600 more resident members in 1980, Morris said.

Five of the 10 conventions with the largest numerical increase in resident members, all traditional Southern Baptist strongholds, did not keep pace with the population growth in their states—Texas, Georgia, Florida, North Carolina and Tennessee.

Texas Baptists recorded the largest membership gain with 168,625 new resident members. Georgia, Alabama, and Tennessee Baptists also reported net increases of more than 100,000 members. Others in the top ten in-

cluded Florida, North Carolina, Oklahoma, Kentucky, Mississippi and South Carolina.

None of the Southern states, however, were listed on the chart of top 10 Baptist conventions or states with the largest percentage of increase in resident members.

Wisconsin recorded the largest percentage increases in resident church membership during the decade, with an increase of 219 percent. Iowa ranked second with a 183 percent increase, while Pennsylvania and New England Baptists reported increases of about 150 percent each.

Other states in the top ten, all with percentage increases ranging from 66 percent to 95 percent, included (in order) Nevada, Northern Plains, New Jersey, New York, Minnesota and Utah-Idaho, all areas where Southern Baptist numbers are yet small.

To illustrate, the same states reported the smallest ratio of Southern Baptists to the total population. Minnesota has just one Southern Baptist for every 2,011 residents; New England, New York and New Jersey all reported more than 1,000 residents for every Southern Baptist.

Correspondingly, the deep South states led the list showing the largest number of Baptists in relationship to the total population. Alabama had the best ratio, with one Southern Baptist for every 5.4 Alabama residents. Mississippi was close with one Southern Baptist for every 5.6 residents.

States with the lowest percentage increase in resident members during the decade were Virginia (9.3 percent), Delaware, Louisiana, North Carolina, Texas, New Mexico, Missouri, South Carolina, Kentucky and Georgia.

Other states listed in the top 10 according to the ratio of Southern Baptists to population were: South Carolina (one to 6.0), Tennessee (one to 6.1), Georgia (one to 6.5), North Carolina (6.8), Kentucky (7.0), Oklahoma (7.1), Arkansas (7.6) and Texas (9.8).

Reagan switches stand on tax status of discriminating schools

By Stan Hastey

WASHINGTON (BP)—Reacting to a firestorm of criticism from civil rights leaders, President Reagan will ask Congress to pass legislation denying tax exemption to private schools that practice race discrimination.

Reagan evidently was caught by surprise at the intense protests to a Jan. 7 announcement that the Internal Revenue Service will no longer deny tax exemption to any private school—sectarian or non-sectarian—which discriminates in its admissions policy.

That announcement, approved in advance by top administration officials was made public in a memorandum to the Supreme Court. The document asked the court to declare moot the issue of admissions bias in a pair of highly publicized cases currently awaiting oral argument.

The cases were initiated by Bob Jones University and Goldsboro Christian Schools after the IRS revoked the tax exemption of the fundamentalist Greenville, S.C., university and denied exempt status to the Goldsboro, N.C., schools.

Reagan's request for legislation does not reverse the memorandum to the Supreme Court as some are interpreting. The memorandum still illustrates the administration's desire to stop the IRS's 12-year policy through which, in effect, it assumed legislative authority it did not have.

By asking for legislation that would deny tax exemption to schools that

discriminate, Reagan is asking for the same effect but through appropriate legislative channels.

The Baptist Joint Committee on Public Affairs, a Washington agency that monitors legislation for nine Baptist bodies, agrees only in part with Reagan's memorandum to the Supreme Court. Joint Committee Executive Director James M. Dunn and General Counsel John W. Baker say it goes too far because it will allow tax exemption for all private schools which may discriminate, not just religious schools.

Dunn and Baker wanted the Supreme Court to hear to the Bob Jones and Goldsboro cases and issue a narrow ruling based on religious liberty questions alone.

Public debate over the cases and the IRS decision to restore tax exemption has centered on racism. But two religious groups, the United Presbyterian Church and the American Baptist Churches, have argued that Bob Jones University was entitled to tax exemption on First Amendment grounds.

In their friend-of-the-court brief, written by Baker, they asked the court to rule that the IRS policy of requiring proof of nondiscrimination not apply to religious schools whose admissions policies are based on religious convictions.

Of Reagan's memorandum to the Supreme Court removing the IRS tax exempting policy for discrimination, Dunn declared, "it represents an

acknowledgement that the Internal Revenue Service cannot arbitrarily and arrogantly establish and enforce national policy at the expense of religious liberty guarantees."

(Hastey writes for the Baptist Joint Committee.)

No money, no mail . . .

(Continued from page 1)

name mix-up straightened out. He hopes the money gets through this time.

The Thompsons' plight, he says, is typical of the missionary life in a small west African nation with poor communication. The Thompsons are not the only missionaries in west Africa who fail to receive some mail or who travel across borders to buy supplies.

Mills is confident the Thompsons will be able to work patiently through the problems. "They have the kind of

Berlin (EP)—Rumanian authorities have pardoned five professing Christians who had been found guilty in January of last year of smuggling Russian-language Bibles into the Soviet Union. The remission of the sentence took place on August 23, the Rumanian national holiday, as the result of a decree by the Presidium, although knowledge of the incident has just now reached the West, according to WONA-News.

Mantee R.A.s with counselor Donald Neal, on a summer campout.

B.B. McGee dies of heart attack

Burton B. McGee, 70, of Sturges, died unexpectedly Monday, Jan. 17, of a heart attack in his automobile while on a short trip. Funeral services were held at 10 a.m., Jan. 14, at the Ackerman Baptist Church with burial in Wake Forest Cemetery.

McGee had been a Baptist pastor for 42 years. At the time of his death he was pastor of the Pentrest Baptist Church. He served many other churches in central and north Mississippi during his lifetime. From 1961 to 1963 he was director of missions, Pontotoc County.

He was born in Clay County, Miss., Feb. 23, 1911.

Survivors include his wife, Mrs. Virginia Hannah McGee of Sturges; four daughters, Mrs. Virginia Ann Butler of Kaiserlautern, Germany, Mrs. Beth Jones of Mendham, N.J., Mrs. Gwyn Pennebaker of New Albany, and Mrs. Ruth Page of Virginia Beach, Va.; one brother; and seven grandchildren.

McGee was a graduate of Clarke College and Mississippi College, where he received a B.A. degree, magna cum laude, and was awarded the Nelson Oratorical Medal. He attended New Orleans Seminary.

California storm hits some Baptist families

By Don Hepburn

MARIN COUNTY, Calif. (BP)—A savage winter storm which has left millions of dollars of property damage and hundreds of families homeless has also disrupted the lives of several California Southern Baptist families and churches.

First Baptist Church in Boulder Creek is the only church which has reported extensive damage. A mud slide from a hillside broke through a wall in the church's educational building, causing an estimated \$35,000-\$40,000 damage to classrooms and a nursery area. Pastor Mike Miller said that despite water, mud and structural damage, they were trying to ready the unaffected portions of the building as a relief center for the Boulder Creek community.

Miller also reported that cleanup operations were hampered by the lack of gas and electricity which had been disrupted four days earlier.

Compounding his problem, Miller said, standing water in the church building was turning into ice as a result of below freezing temperature.

In southern and central Marin County, where the most severe damage has been reported, church leaders say no churches have been directly affected. However, several Baptist families have experienced some water and mud damage to their homes and businesses.

Following a tour of Marin County, Redwood Empire Director of Missions Bill Ryan and six area pastors are planning ways to involve Baptist laity

and Southern Baptist agencies in relief efforts.

Referring to the extensive damage in general, Ryan said, "It's unbelievable." One pastor characterized some areas as "looking like a war zone."

Tom Prevost, pastor of Tiburon Baptist Church, reported that several Baptist families are involved in cleanup efforts as well as providing shelter for other families left homeless by the flooding.

At Golden Gate Baptist Theological Seminary, located on a hill in southern Marin County, no damage has been reported.

According to Larry Baker, vice president for communications for the seminary, highway closures made it impossible for some faculty and staff to pass to the campus on Monday and Tuesday.

Some persons, like Baker, were stranded on the campus Monday night because closed roads made it impossible for them to travel home. Most roads are open, but restricted to local residents.

Baker also reported that the student government association had informally organized relief work teams to assist area residents whose homes had suffered water or mud damage.

In Fresno, Edd Brown, director of the California convention's men's ministry department, said the disaster relief teams were being organized to assist in the cleanup effort.

By Jan. 11, Brown expected to have 30-50 Baptist relief workers in Marin County with Baptist and non-Baptist families. Bob Williams, director of the department of Christian social ministries, said the Home Mission Board had made \$10,000 available to individuals and families who have needs which will not be met by Red Cross, government or insurance agencies.

Reflecting on the storm's effect, Prevost said, "Some of us (pastors) have prospects whom we are going to try to help. This will provide us a chance to reach out and demonstrate in special ways that we care."

(Hepburn directs public relations for California Baptist.)

Royal Ambassadors raise \$325 in Mantee

By Donald Neal
R. A. counselor
Mantee Baptist Church

The Mantee Royal Ambassador met a goal of \$325 they set for Central Hills Baptists Retreat at Kosciusko.

The R.A. leaders read the article in the Baptist Record requesting R.A.s state-wide to help raise money to build the \$25,000 pavilion at Central Hills. The article stated that a T-shirt would be given to each boy who raised \$25.

The request was discussed at the R.A.'s regular weekly meeting. The boys were eager to help raise money for "their" camp. They unanimously agreed to raise \$25 each.

With help from the leaders, it was decided to set up a road block in Mantee Saturday morning, October 31. Each boy along with an adult took turns working the road block.

The chapter had 13 boys enrolled.

therefore the goal was \$325.00, the road block plus contributions from various Sunday School classes of the Mantee Baptist Church successfully raised \$330.12.

The boys are in grades 1-6 and they are: Lee Womack, Michael Greene, Derrick Jennings, Jay Jennings, Kevin Parker, Matt Hardin, Trent Johnson, Chris Clark, Jimmy Clark, Brian Clark, Dester Pate, Bill Brand and Bart Neal. The Counselors are Jerry Clark and Donald Neal.

Interest in the R.A. Chapter was renewed approximately two years ago. Since that time, the chapter has grown and made significant contributions to the Mantee Baptist Church. During this time, several boys have attended R.A. Camp, R. A. Congress and the Dad & Lad Week-end at Central Hills. They have also sponsored a church wide Drug Abuse program with a state narcotics agent as the guest speaker.

Chinese people impress Southern Baptist leader

(Continued from page 1)

meet in regular churches, most of them meet in 20,000 "house churches," around the nation.

"Bishop Ting told us he feels the greatest problem facing them today is that there is such an increase in the number of Christians that they are not able to help them in Christian growth and Christian nurture. That is why the Chinese Christian Council was formed. It aims to help give better pastoral care to the many church leaders," Bennett said.

He indicated that while the churches are served by trained pastors, many of the house congregations "are served by people who are completely untrained. They are more enthusiastic, more energetic, more dynamic, but untrained," Bennett said. "Some of them do not teach the Bible the way they ought to, so they need training in that area."

The hunger for training is so great, Bennett said, that when a booklet on how to study the Bible was published, leaders had to turn it into a correspondence course, in which 30,000 persons are now enrolled.

While on the trip, Bennett and the other evangelicals also visited the Nanking Theological Seminary, which was reopened in March of 1981, after being closed 13 years.

When it opened, Bennett said he was told, 308 prospective students took the examination; 47 were selected as students. Now, the seminary has an enrollment of 51.

"Through the seminary, Bishop Ting hopes to prepare a new generation of leaders who will do pioneer work in developing Chinese forms of Christian witness," Bennett added.

The group of evangelicals also visited services in Peking, which Bennett characterized "as services very similar to what we are familiar with." He added the opening hymn was "Joyful, Joyful, We Adore Thee."

"The missionary movement of years ago—Presbyterian, Methodist, Baptist and others—is certainly there and evident. But they are trying to evolve their Chinese interpretation of Christianity. They are trying to set themselves out as being the 'Chinese Christian Church,'" Bennett said.

Bennett adds he does not expect China to admit missionaries "in the immediate future," but adds: "I do believe God has ways of helping us in ministering with the Chinese that are not apparent now."

In addition to visiting the worship services, the Bishop, the seminary and worship services in Peking, the evangelicals also "did the tourist things," of seeing the Great Wall, visiting communes, shopping centers, cultural centers, a zoo and historical places.

"I was very impressed by China," Bennett said. "I would like to go back someday." (Martin is BP News editor.)

Sorrels, FMB reconciled

(Continued from page 1)

many missionaries, staff members and board members have said they would make personal contributions if such a fund is established.

Parks said the board would gladly endorse such an effort, although, under Southern Baptist Convention guidelines, it cannot directly initiate, administer or promote such a fund.

Parks told the group the board has initiated discussions with the SBC Annuity Board to find a way to develop a disability package for other Southern Baptist volunteers—a task, which he said will be difficult because the volunteers don't have an employed, salaried relationship with an organization as most such disability insurance requires.

"Although it's difficult to set up, we're working on it," Parks said. "Your situation has caused us to do something."

Sorrels said the meeting with Parks came about because Tomme, who joined the church staff after the conflict developed, "felt burdened that nothing positive could result unless we came to seek reconciliation."

He, Vickers and Cobb said Tomme led in Bible study and prayer which caused them to realize they must act under God's guidance and not out of bitterness and frustration.

Tomme, they said, began the move toward reconciliation and helped to set up the visit with Parks, "but the Lord really generated this meeting."

"The hurt is gone" Sorrels said. "I feel like a great burden has been lifted off of me."

"We found what I expected to find when we came to this meeting—compassionate men who have Bob Sorrels' best interests at heart," added Tomme, who has handled pastoral duties at the church since its former pastor accepted a government position.

Sorrels explained that after the accident he didn't have the guidance to figure out how to handle his life and explore the options. In his battle just to stay alive and begin recovery, he said, he could think of only one option—"the Foreign Mission Board will take care of everything."

But, at its October meeting, the board voted to continue providing a \$603.50 monthly stipend only through October 1982, when government disability benefits would normally take effect. In all, the board earmarked more than \$28,000 to help pay Sorrels' expenses resulting from the accident. That includes the monthly stipend it picked up from the sponsoring Capitol Hill Metro Church.

The board said it declined long-term responsibility because Sorrels went out as an MSC volunteer, not as an employee. MSC was set up by the SBC to supplement career home and foreign missionaries under ground rules that the volunteers or their sponsors pay for their support and medical care. All volunteers sign a waiver absolving the board of medical responsibility.

"The board's vote caught me by surprise," said Sorrels, who said he had not remembered the waiver. "My friends and I reacted. We didn't have guidance. We took it upon ourselves to send letters and tried to express ourselves. That resulted in a lot of misunderstanding."

He added that the belief that he would take legal action was incorrect. "I never had any intention of starting a lawsuit. Several attorneys urged me to do so, but I categorically refused," he declared.

Parks said the board could have given more counsel about options Sorrels could have explored if it had not felt the need to be guarded because of concern over possible legal ramifications.

The Washington group said the church's deacons want the church to continue its ministry to Sorrels. "God has called Bob and he's not through with him. We want to help him as he seeks God's leadership and prepares for a worthwhile occupation," Tomme said.

(O'Brien writes for the FMB.)

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Jewish survival, Baptist evangelism are topics

(Continued from page 1)
dialogue or conference every two or three years for Baptists and Jews, each in a different part of the country and focusing on a different topic.

He said future dialogues should seek to involve more lay people and those Baptists and Jews who are most apprehensive about dialogue, the Orthodox and Hassidic Jews and fundamentalist/conservative Southern Baptists, neither of which was widely represented in the dialogue.

Even though there have been four previous regional Baptist-Jewish dialogues, this was the first national dialogue sponsored jointly by the Anti-Defamation League and the HMB interfaith witness department, prompting Eckstein to observe that Baptist-Jewish discussions are still in the infancy, or even "new birth" stage.

Rabbi Ronald Sobel of Temple

Emmanu-El in New York City said the acceleration of Baptist-Jewish dialogue is a direct result of Jewish outrage and Baptist apology for remarks by SBC President Smith that "God Almighty does not smile at the prayers of a Jew," which Smith made at a national political-religious conference in Dallas in 1980.

Much of the dialogue was devoted to papers outlining differences and similarities among Jewish and Baptist beliefs and practices.

Speakers pointed out that while Baptist view the scripture as the sole or supreme authority in matters of faith and practice, Jews do not accept this view of scripture, depending instead on the Torah, tradition and the collective teachings of Judaism for Jewish authority.

Corley pointed out that many Baptist ministers regard their authority

coming directly from God, with revelation through God's Holy Spirit for their truth in preaching. In contrast, Jewish Theological Seminary professor Seymour Siegel said rabbis do not rely on any kind of direct charismatic communication with God, and if they claim this kind of revelation, no Jew would listen.

Several speakers pointed out that many things Baptists and Jews have in common, such as the Old Testament, appreciation for God's revelation through the Jewish people, belief in the same God, strong emphasis on local autonomy, lack of one spokesman for their faith, commitment to religious liberty and separation of church and state and emphasis on human rights.

Seigel said one concept which has encouraged Jewish dialogue with Christians is the "double covenant idea" which suggests both Christianity and Judaism are true religions.

Pastoral care conference features neurological care

For over two decades the Christian Action Commission of the Mississippi Baptist Convention and the Mississippi Baptist Medical Center in Jackson have cooperated in promoting an annual seminar using as the general or overall theme: Pastoral Care of the Ill.

Each year a specific area of interest has been highlighted for the purpose of assisting pastors and other religious oriented professionals with the problems of ministry to the sick with which they would most likely be confronted.

This year, emphasis is being given to "The Ministry to the Neurologically Injured or Diseased Patient." The seminar is open to pastors of all faiths and anyone working with the ill. It will be held on Thursday, March 11, in the Gilroy Amphitheater at MBMC.

Featured speakers for this 22nd Annual Seminar on Pastoral Care of the Ill will be Nina Herrmann Donnelly, chaplain, the Rehabilitation Institute of Chicago and Lucien R. Hodges, practicing physician in the field of neurological medicine and surgery.

Ms. Donnelly received her S.S.S. from Northwestern University's School of Speech in 1965, her Basic and Advanced C.P.E. from Children's Memorial and Grant Hospitals in 1973, and her M.A. from the University of Chicago School of Divinity in 1975. An accomplished author, her book, *Go Out With Joy* was published in 1977, condensed for *Readers Digest* in 1977, printed in *Pocket Books*, 1978, *Christian edition*, 1979, *British edition*, 1980. Lucien R. Hodges, M.D., is a past president of the Baptist Medical Center staff and past chief of surgery.

Pastors, church staff members, physicians and others who work with the ill are invited to attend. The seminar is free; however, each attendee will be responsible for his or her noon meal.

"Biblical Basis for Missions" Topic of women's seminar

"The Biblical Basis For Missions" is the theme for the Women's Leadership Seminar, which will be held January 26-28 from 7-9 p.m. each evening at the Mississippi Baptist Seminary in Jackson. The seminar is designed to help prepare women for positions of leadership in the church.

Mrs. Margaret Perkins, a national consultant on women's missions and leadership training, will lead the seminar. Mrs. Perkins works for the national office of the Woman's Missionary Union and the Department of Black Church Relations of the Home Mission Board of the Southern Baptist Convention.

Cost of the three-night seminar is \$5 per person, which includes the study book, *The Biblical Basis For Missions*, by Avery Willis, Jr. All interested persons are asked to advance register by contacting the seminary, located at 3160 Lynch Street, Jackson.

For further information call the seminary Tuesday through Friday at 944-1741.

Simpson County will be host for evangelism seminar

Simpson Baptist Association will host a seminar, "Growing an Evangelistic Church," Mon.-Wed., Jan. 25-27, from 7 to 9:30 p.m.

Frank Crumpler, director, Specialized Evangelism Department, Home Mission Board, Atlanta, Ga., will direct the study.

"The most effective and authentic evangelism since New Testament time is done in and through the life of the church," said Glen Schilling, Simpson director of missions. "Evangelism is keeping the Word of God and proclaiming it to the world. It is the will and purpose of God for the church to grow. The seminar will enlighten and encourage pastors, staff, and laypeople to help their churches grow in evangelism."

Kenneth West is evangelism chairman of Simpson Association.

Lee Countians honor Anderson retiring as missions director

By Phyllis Harper

When Lee County Baptists honored W. Harold Anderson recently, the featured speaker for the occasion was Earl Kelly of Jackson, who spoke on the theme "We've come a long way."

Anderson has been participating in Baptist work for a great part of that way—almost half a century—with more than two decades as director of missions for Lee County Baptist Association.

Anderson is "Mr. Baptist" to many with whom he's worked in many fields. He served as president of the Greater Tupelo Ministerial Association, then as secretary to the group. He is on the Spiritual Life Committee of the Community Development Foundation.

Total mission giving for Lee County rose from about \$83,000 when Anderson came to Tupelo 21 years ago to about \$526,300 last year.

Anderson, who was graduated from the University of Southern Mississippi and from New Orleans Seminary was ordained a Baptist minister 42 years ago.

"One great change I've seen is the attitudes towards missions and mission giving," he said. "It's been true in Lee County, but that's also characteristic on a larger outlook. And it's true of both foreign and home missions."

"It comes to my mind how many lay people are interested in participating in lay activities in the community and around the world," he said.

"We've seen our churches go into the realm of trained leaders and have better trained pastors," he added.

Anderson pointed out that when he came to Tupelo many Baptist churches in the county had services only once or twice a month in "what we refer to as part-time churches."

"We've seen all but one go full-time, and every church has built a new build-

ing, or renovated, or made additions to their church facilities," he said, adding that he wished he could "drive over Lee County and show everybody the beautiful pastoriums. Few had them 20 years ago."

He says this change in regard to ministers' salaries and welfare "has been a wonderful thing. God's goodness and love and mercy helped many through when the pay was so low."

Anderson says the Church is vibrant today, that it is alive and growing and will continue to do so. He finds more interest now than ever before among people around the church and more interest from inside the church towards reaching out to others.

Anderson retired from the position with the Lee County Baptist Association at the end of the year, but plans to stay in Tupelo and "supply where needed and continue to preach. We have our home here. We have no future

plans, but we are open to the Lord's leading."

Anderson's wife, Edith, a retired teacher, two daughters and two grandchildren were with him at the recognition banquet held in his honor at Harrisburg Baptist Church, where the Andersons are members.

The churches gave the Andersons a gift of almost \$1,900.

Anderson thanked his family, fellow workers, and the community for their support.

"I heard a professor at seminary say once that the grossest sin a Christian can commit is the sin of ingratitude," he said. "I am grateful for all that has been given me and for the opportunities I've had to serve the Lord and my fellow man."

"God and people have been good to me," he added. "I've seen the church grow and reach people. I have plenty of reason to be thankful."



Charles Steele, left, pastor of East Heights Baptist Church in Tupelo, presented a plaque to the W. Harold Andersons at a recent banquet in their honor after he retired as director of missions for Lee County Baptist Association.

Lucy Hoskins will lead seminar for secretaries

An Advanced Certification Seminar for Church and Associational Secretaries will be held in Jackson Mar.

Perry Webb dies

SAN ANTONIO, Texas (BP)—Perry F. Webb Sr., pastor emeritus of First Baptist Church, San Antonio, died in a hospital Jan. 10 after several weeks of poor health. He was 84.

Webb retired in 1961 after 24 years in San Antonio, during which First Baptist Church was the third largest church in the Southern Baptist Convention, with 7,984 members.

Webb was active in all levels of convention life and was a member of the SBC Executive Committee in 1959 and 1960. He also had pastorates in Malvern, Blytheville and Pine Bluff, Ark.

He is survived by his wife, Thelma; daughter Rebekah; son Perry Jr., pastor of First Baptist Church, Baton Rouge, La.; six grandchildren and five great grandchildren.

Educator editor joins Congressman Boner

NASHVILLE, Tenn. (BP)—H. Rex Hammock, director of communications for the Southern Baptist Education Commission and editor of its magazine, the *Educator*, has resigned to become press aide for Fifth District Congressman Bill Boner.

He will join Boner's Washington staff Jan. 25.

Hammock, 27, joined the commission in June 1979 after graduation from Southern Baptist Theological Seminary and Samford University. While in Louisville he was director of news and information and edited the school's alumni publication. He also worked for the Louisville Courier-Journal.



Hoskins

Lucy Hoskins of the Baptist Sunday School Board, Nashville, will be seminar leader. She is a consultant in the church administration department's administrative services section.

The advanced seminar builds on the basic seminar. Laboratory sessions include case history work. A certification exam will be given at the end of the course.

A registration fee of \$50 will cover the cost of materials and three lunches. Other meals and motel expenses are to be borne by participants.

The seminar begins at 8 a.m., Mar. 8, and concludes at noon on the 12th.

Adult growth is topic

James Berthelot of the Sunday School Board, Nashville, will be program leader of two conferences which kick off a series of seminars on adult growth in Sunday School.

The first two sessions will take place Feb. 8 at Grace Memorial Baptist Church, Gulfport, and Feb. 9 at First



Berthelot

Baptist Church, Pascagoula. Both meetings begin at 7 p.m., concluding just after 9.

These two meetings, which are followed by 13 more through the middle of May, are all designed to give Sunday School leadership "specific things to do to reach adults," said Mose Dangerfield, adult consultant for the

Southern library largest in SBC, passes 500,000 mark

For the first time in their history, Southern Baptists have a 500,000-volume theological library, the largest of its kind.

The James P. Boyce Centennial Library at Southern Seminary in Louisville, Ky., has recorded holdings of 549,045, making it the largest collection of theological materials in the Southern Baptist Convention, and one of the two or three largest such libraries in the world.

Second in size is the Fleming Library at Southwestern Baptist Theological Seminary, Fort Worth, Texas, with 475,773 volumes. Southwestern has approximately 118 volumes for each of its 4,000 students, whereas Southern has about 203 volumes for each of its 2,700 students.

In church music collections, Southern Seminary heads the list of seminary libraries with 118,978 volumes. It also has the largest collection of Baptist history materials (such as church and associational minutes).

Mississippi Baptist Sunday School Department which sponsors these meetings.

Adult growth projects to be discussed in each meeting include: Adult Start-A-Class, Adult Growth Week, "Powerpacking an Adult Class," "Powerpacking Homebound Adults," and "8.5 by '85 with Adults."

Other meetings will take place in the following cities, churches, and dates: Hattiesburg, 38th Avenue, Feb. 15; Laurel, West Laurel, Feb. 16;

Tupelo, East Heights, Apr. 5; Grenada, First, Apr. 6; Brookhaven, First, Apr. 12; Meridian, First, Apr. 13; Columbus, First, Apr. 19; Vicksburg, First, Apr. 20; Pearl, First, Apr. 22; Senatobia, First, Apr. 26; Carriere, Baptist Center, May 3; Jackson, Robinson Street, May 4; and Greenville, Calvary, May 10.

MBS enrollment to be Jan. 26

The Mississippi Baptist Seminary will hold registration for the Spring semester on Tuesday, January 26th from 8 a.m. through 8 p.m. Current, first-time entering, and returning students are expected to register on January 26 for those who enroll for Tuesday classes.

The Seminary, located at 3160 Lynch Street, Jackson, will again hold both day and evening classes for degree-seeking and non-degree students. Degrees offered are: bachelor of theology, master of divinity, master of religious education, and doctor of ministry. Continuing Education (non-degree) courses include: biblical studies, Christian education, and church music.

For further information, call the Registrar Tuesday through Friday at 944-1741.

Annuity Board offers new plan, church insurance

January 1 marked the date of the new Church Insurance Program administered by the Annuity Board of the Southern Baptist Convention.

The new program offers Southern Baptist church personnel balanced insurance coverage by way of a Church Term Life Plan, Church Comprehensive Medical Plan and a Church Disability Plan.

The Annuity Board administers competitive insurance rates in order that churches can afford to offer all employees the protection they deserve. "However lower rates don't mean one has to settle for less coverage," said Harold S. Bailey, director of Development-Churches.

Brochures, outlining the Church Insurance Program, are available to churches by contacting their state annuity secretary or writing Harold S. Bailey, Annuity Board, SBC, 511 North Akard, Dallas, Texas 75201.

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Snow, ice, and inspiration

The editor was snowbound last week with 150 lovely ladies at Shocco Springs in Alabama.

One of the very nice amenities of being president of the Southern Baptist Press Association is being invited to the January Board meeting of the Southern Baptist Woman's Missionary Union. It was a delightful time for being in the presence of such charming company, but it was also a very inspiring time. I will have to say, men, that I do not know that I have ever been in a gathering that exhibited more total dedication to accomplishment in the Lord's work—not just for the sake of accomplishment but because it is the Lord's work wherein they have established their operational procedures.

And not only are they dedicated to accomplishment, but they know how to get geared up to carry their plans through to accomplishment. Southern Baptists may as well get ready. The ladies have only to look around to realize that they have something of distinct value to offer that will enhance Southern Baptist efforts. This was not the theme of their meeting by any means. It is, however, an inescapable conclusion for one who would attend such a meeting and pay attention to what is going on.

With such ability and dedication, they will not long be content to hold their efforts in check as they see needs

going unfulfilled that they can handle admirably.

Again, this was not their statement. It is my assessment of what will happen because of the dedication, the tremendous reservoir of ability, and the knowledge of the need for, their work.

Perhaps the most inspiring factor of the observations during the meeting was the teamwork that was apparent. WMU plans begin with the churches and are built through a process that allows an entire nation of Southern Baptist women to be a part of the product. When it is finished, they are proud of it; and they promote it.

Mississippians are ably represented in this formulation process. Mrs. Patie Dent, the Mississippi president, was present and very much a part of this board meeting. The entire professional team of the Mississippi WMU office was on the scene and at work. For those who may not know, they are Marjean Patterson, executive director; Ethel McKeithen, Baptist Women director; Marilyn Hopkins, Baptist Young Women director; D. P. Smith, Acteens director; and Waudine Storey, GA and Mission Friends director.

Former Mississippians are active such as Barbara Massey, the editor for *Aware and Discovery*, and Frances Shaw, Baptist Women and Baptist Young Women director in Florida.

Another former Mississippian is Carolyn Weatherford, the SBC WMU executive director.

And Mississippi Baptists have good reason to be proud of another of our native daughters, Mrs. Dan Kong, who is now the interim executive director for the WMU in Hawaii. Mrs. Kong is the former Mary Eleanor Braddock of Ripley, and her mother still operates a store there. She is a graduate of Southern Seminary, and her husband was for many years pastor of Olivet Baptist Church in Honolulu, perhaps the most influential church in Hawaii. He is now involved in development work for Hawaii Baptist Academy, a school with one of the highest academic ratings in the state. She has indeed been a self-sustained missionary to those islands for some 25 years. Mrs. Kong brought me news of my uncle, Robert McGregor (for whom my older son was named) who has been a friend of hers since she arrived in Honolulu. My uncle and aunt went to Hawaii in 1946 also to serve as self-sustained missionaries, and they are still there. He is in his late seventies now.

Mrs. Kong told me of another Mississippian who is having a tremendous impact on young people in Hawaii. She is Trish Simmons of Gloster, who teaches at Hawaii Baptist Academy. Mary Eleanor says that the ability of Trish to communicate with and influ-

ence the young people there is almost phenomenal.

And two other Mississippians are deeply involved in the Baptist ministry in Hawaii. Charles Jolly is pastor of the Waikiki Baptist Church in Honolulu, and Curtis Askew is serving as associate pastor of the Pali View Baptist church at Kaneohe.

So snow and ice, power outage, delayed departure, and all, it was a beautiful meeting. They are beautiful people. And they are enthusiastic about the future and confident of their ability to handle it.

As the future becomes the present, they will handle it.

Appreciation should be expressed for Mrs. Dorothy Sample, the new national WMU president, who presided at her first board meeting with ease and ability in spite of very trying circumstances due to the inconveniences of the weather. The heat went off, the lights went out, and the water quit running for awhile.

And appreciation must be expressed to the entire group for its gracious hospitality to the one who much of the time was the only male in the meetings. Many of the ladies came by to say that this would be one meeting that I surely would remember.

That is true, but it will be more for their graciousness and inspiration than for being snowed in.—DTM

Above and beyond the call

In contemplating the circumstances of last week and the almost impossible conditions engendered by the weather, there are several groups which deserve the highest form of appreciation for their service.

First there is the *Baptist Record* editorial staff minus the editor, who was cut off at Shocco Springs in Alabama. Tim Nicholas, associate editor, and Anne McWilliams, editorial associate, managed to make their way to the printer in order to get last week's issue put together and ready

for printing and mailing. The fact is, from working for several years with these folks, that is what one learns to expect that they would do; and that dedication and determination deserve the appreciation of Mississippi Baptists. They certainly have that of the editor.

Then the printing firm, headed by Baptist deacon Ben Cain, is always there ready to do whatever is necessary to get the job done. Surely we appreciate those folks and thank them for their continued presence and help,

particularly in such difficult times.

The staff at Shocco Springs, the Alabama Baptist assembly, was superb. Some of the young men on the staff worked throughout the night on at least one occasion to keep conditions livable for those who were visiting. The management and kitchen staff were always present for whatever help was needed and to keep plenty of food on hand.

Then the ladies of the Woman's Missionary Union, the national officers, the national staff, and the state staffs,

were very gracious and helpful in dealing with the conditions.

Correction

A correction needs to be noted for the editorial page (Page 4) of the issue of Jan. 14 of the *Baptist Record*. In the first paragraph in column three (the editorial on creationism) the last sentence refers to an explanation that "all was created for nothing." Obviously, it should have read, "all was created from nothing."

Bills filed to legalize gambling

By Paul Jones director-elect Mississippi Baptist Christian Action Commission

Two bills have been filed in the Mississippi Legislature which would legalize pari-mutuel gambling on animal races in certain counties in the state. Rep. Theodore Joseph Millette of Jackson County (112th District) has introduced House Bills (H.B.) 118 and 191. Both bills would allow for the legalization of pari-mutuel gambling if the voters of certain county/counties choose by local option to establish a Racing Commission.

H.B. 118 is the more general of the two bills and would allow citizens in Harrison, Jackson, and Lauderdale counties to decide whether or not to establish such racing commissions.

H.B. 191 would allow voters of Jackson County to vote to establish a racing commission which would have the authority to allow pari-mutuel gambling at any animal racing track established in Jackson County.

The two bills share several common sections which are the key to the legislation. Each serves to establish a means of legalizing pari-mutuel gambling in connection with animal racing. Each bill also establishes the percentages of the bets which, in fact, shall be passed back to the winning bettors. This is one of the key sections in that a pari-mutuel system is predicated on the fact that a certain percentage is taken off the top of the total bets on each race for expenses and profits and then "the remainder of the total contributions to each pool shall be divided among and redistributed to the contributors to such pools betting on winning animals." Under the pari-mutuel system of wagering herein provided, the licensee shall be permitted to provide separate pools for bets to win, place, and show, and

also a daily double and exacta pool. Thus, the amount possible to be won is always less by a substantial percentage than the total amount bet.

Both bills also contain a section (Section 19) that would make any person holding "... any race without having procured a license as prescribed in this act shall be guilty of a misdemeanor." This would mean that any unlicensed horse or other animal racing would be an illegal act punishable by fine and/or imprisonment.

Finally, both bills would modify certain existing tax laws to exempt from certain taxes the money collected. Also, certain criminal statutes which presently deem pari-mutuel gambling illegal would be modified. These bills speak to the basic level of self-interest that is addressed by pari-mutuel gambling, i.e., to avoid certain types of taxation and to rewrite the criminal statutes to make illegal an otherwise legal activity.

Both bills have been assigned to the

Ways and Means Committee of the House of Representatives. Persons who desire to communicate with their legislators regarding these bills should do so immediately. The bill could be called up for consideration at any time. Members of the Ways and Means Committee are listed. They may be contacted by writing Honorable (Name of Legislator), House of Representatives, Jackson, Mississippi 39205. They may be called at (601) 948-7321.

Ways And Means Committee House of Representatives Mississippi State Legislature

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	Lamar	Methodist
Fred L. Banks	Forrest	
Joseph L. Blount	Hinds	None
T. H. Campbell, III	Newton	Methodist
J. P. Compretta	Yazoo	Episcopal
Dennis Dollar	Hancock	Episcopal
Ralph Doxey	Harrison	Baptist
Robert L. Everett	Marshall	Presbyterian
Timothy A. Ford	Warren	Episcopal
	Lee	Presbyterian
Hillman T. Frazier	Prentiss	
Jerry M. Gilbreath	Hinds	Baptist
	Jones	Methodist

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March pays off in Venezuela

By Bill Webb

RICHMOND, Va. (BP) — A door-to-door evangelistic thrust in Venezuela recently led 1,282 persons to make professions of faith in Christ in the bustling capital city of Caracas.

That thrust—an annual event called an evangelistic march—is a prime example of the vitality that has characterized Baptist work in Venezuela the past 17 years.

It's hard to believe that for six years, from 1958 to 1964, the National Baptist Convention of Venezuela and the Southern Baptist mission were bogged down in a formal breach in relationships.

Though they had no official connection with the national convention during the six-year division, missionaries continued to work with individual pastors and churches. Isolated attempts to re-establish a working relationship with the convention failed.

J. Bryan Brasington, the board's director for western South America, credits Charles W. Bryan, then field representative and now vice president of overseas operations, with bringing Venezuelan Baptists and missionaries back together.

"One of the best day's work Dr. Bryan ever did was working to bring the mission and the nationals back to the 'one work' relationship," Brasington says.

The "one work" relationship that

has revitalized Baptist work in Venezuela since 1964 calls for Venezuelan Baptists and missionaries to work as partners in strategic planning and in determining how personnel, funds and other resources will be used.

Today, that relationship and a dynamic emphasis on evangelism have made Venezuela an often-used model for other Latin American countries. The benefits of such a relationship to the work are many, Brasington says.

Venezuelan Baptists involve themselves more enthusiastically in programs they develop themselves; the evangelistic march illustrates that dramatically.

The brainchild of national evangelism director Francisco Aular, the march involved almost 200 volunteers in personal witnessing. They converged on 5,000 homes and shared their faith with more than 3,000 people in a two-week period.

For the first full week before they started, the volunteers participated in an intensive week-long training period. After the march, they worked with 570 of the converts who came to discipling groups.

Statistics confirm that national giving increases when planning and initiative for the national program are placed in the hands of national Baptists. Venezuelan Baptists doubled

their 1980 Christmas offering goal with total gifts of \$197,674, or \$39.35 per Baptist. That offering supports home missionaries in Venezuela.

The strategy also places greater emphasis on "trusting one another," Brasington points out.

Missionaries may feel at times that money budgeted for one purpose might be better spent for something else, but they must ultimately trust nationals to make their own decisions and be willing to work within that trust relationship. Missionaries assume a servant role.

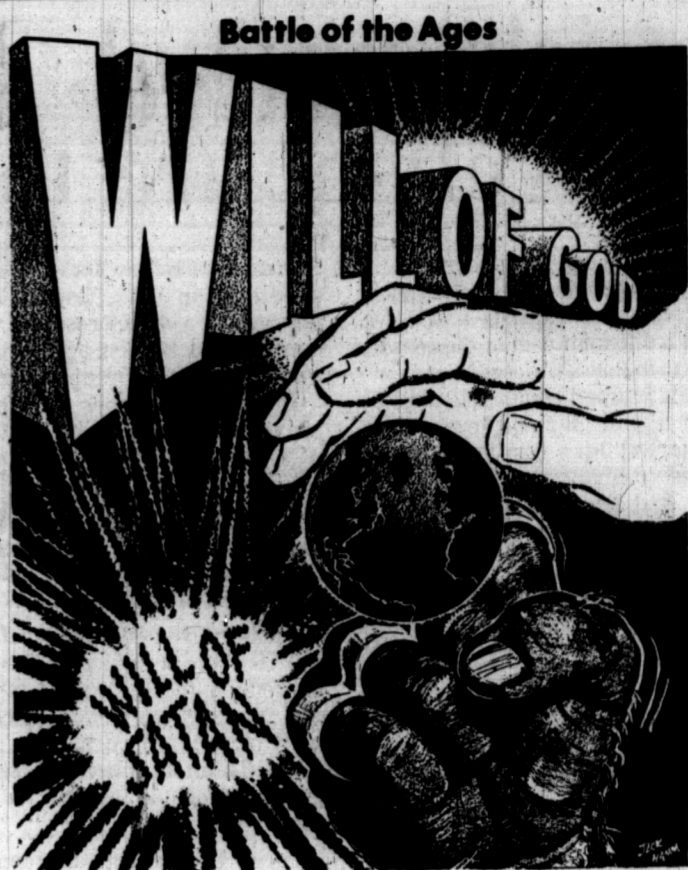
Missionaries and national Baptists in each of the other five western South American countries—Bolivia, Chile, Colombia, Ecuador and Peru—are either moving toward "one work" or are already functioning in some stage of a unified work.

An obvious advantage of the "one work" approach is that if missionaries are ever forced to leave a country, the work will already be in the hands of national Baptists and should continue with a minimum of interruption.

Missionary evangelist Roy Hawkins, from Oklahoma, believes Baptist work is stronger in Venezuela because of "one work."

How much stronger? "Strong enough not to split," he answers, smiling.

(Adapted from November WMJ. Webb writes for the FMB.)



Faces And Places

By Anne Washburn McWilliams

Faces in Jerusalem

"Oh, no! They're taking pictures!" a young Jewish woman standing in front of me whispered to the man beside her. We were under Wilson's Arch in Jerusalem, in a cave-like room at the north end of the Wailing Wall. I could understand her annoyance; to her this was a sacred place. (Actually I wish sometimes that cameras had never been invented. Then maybe travelers would observe and savor experiences firsthand and "not through a glass darkly.")

To my left a man in a black felt hat, with a long black braid dangling at each side of his face, and a long black beard, was beating his head against the wall. An old woman, a little farther away, under the open sky, was leaning against the wall, softly wailing. "They're mourning the loss of their temple," someone explained, "and praying for the coming of the Messiah." (Oh, my dear ones, do you not know that the Messiah came and stood on a hill over there and yearned to take you under his wings as a mother hen would her chickens?) The faces of those two are etched upon my mind, as are the faces of the Arab children in First Baptist Church of Bethlehem on the night of Dec. 23 (story in last week's BR.)

Noise in the back of the church suddenly ceased that night and the lights lowered. Silence reigned. "Joseph" with "Mary" walked slowly down the church aisle. She placed her baby in a hay-filled manger beside some "sheep" under a star. Clear bell-like notes chimed from piano and xylophone as children in white choir robes entered, two abreast. Each child carried a lighted candle. Black eyes glowed in happy faces above red bows at small throats. Young voices caroled "Silent night, holy night..." Then when a lighted birthday cake was brought in, they changed to "Happy birthday, dear Jesus..."

"God's jewels on display"—that's how John Adkerson, Atlanta evangelist, described those children. The face of Ruth Van Martin, I recall, is framed with short black hair. Her blue eyes filled with tears as she told us later, "Some of these children had never sung in English before, had never seen a Christmas program before, and only recently had even heard of Jesus."

I remember the face of the blind woman who sat in a rocker on the church platform, singing a Christmas melody. "She is a Christian now," Ruth told us later. Of Muslim background, "she could not believe that God would let Jesus die on the cross. When she agreed to sing for this program, she was not a believer. But one day while she was practicing, she called me and said she was ready to ask Jesus to be her savior."

A. Pitcher, Salvation Army commissioner, retired, said, "I've traveled from Canada to Zululand and never have I seen a Christmas service that touched me like this one." I knew what he meant.

Ruth Van Martin, a widow, member of First Baptist Church, Atlanta, has been in Jerusalem for four years as an independent missionary. While employed with a travel company, she felt God was calling her to go to Israel.

as a mission volunteer. Because of operations she'd had on her spine, she realized she probably could not pass the physical required by the Foreign Mission Board. Yet she felt she must go, so she sold her home and possessions and went on faith.

Boxes she packed and sent ahead never arrived. Many supplies she got together after arrival were stolen. Her visa has had to be renewed every three months. But she has persevered. And as she said, "The Lord has provided, day after day."

The work that she is doing in Jerusalem and Bethlehem, especially with Arab children, God is blessing. I know that from what I saw in the church and what others told me. I asked her if people could send anything to help fill her work needs, and she said "crafts materials, and clothes for children (orphans and poor)—warm, new clothing." (But if sent by mail it may get lost, or she would probably have to pay duty on packages—so it would be better to send such by tour groups who are going there.)

Ruth lives on the Mount of Olives. Through her window one night I looked out toward Jerusalem, and saw the Golden Gate, bathed in floodlights. That gate, closed for hundreds of years, is one through which, many believe, Jesus will enter the holy city when he comes again. "They started lighting the gate at night just two or three months ago," Ruth told us with excitement, when I and five or six others went to visit her—Dorothy Millner, Myrna Loy Hedgepeth, Michelle Burchfield, Ruth Richardson, Tom LaFimore, and Tom and Mary McLaughlin.

One day when she was walking on the Street of Palms, she met an Arab named Ibrahim Ahmad Hasan Abu El-Hawa. He was selling rides on his white donkey. Ruth didn't ride, but she and Ibrahim became friends. Since then he has been a sort of guardian angel, keeping her apartment in repair, and helping her in many ways. One of his little boys calls Ruth "Mama Hello."

Ibrahim's face I could never forget, for he has the sweetest, kindest smile I have ever seen—below a black moustache and large friendly brown eyes. The eight of us and Ruth accepted an invitation to his house to see his eight children, ages 16 years to six months. He and his wife Naimah served popcorn and fresh apples and guavas and cake and hot tea. Late at night his children climbed out of bed and lined up for a family picture. Ibrahim's Muslim mother sat at one side of the low square table, a white kerchief around her head, one eye sightless, her lips curved in a smile of welcome.

"I am a king," Ibrahim said. "I have food and a warm house and my children around me. Today I am happy. I will not worry about tomorrow." That is a good philosophy, Ibrahim. To a point. But what of the life after death?

I hope that it will not be long before Ibrahim makes a public profession of faith in Christ, who holds the future.



Arab children sing "Silent Night."

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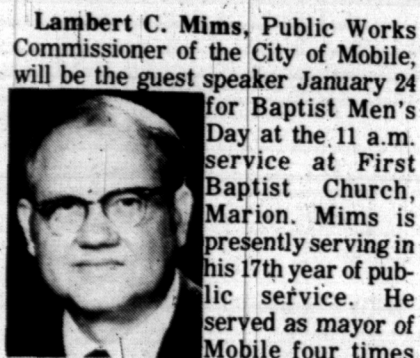
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TOMMY WHITE, president, Baptist Men of First Baptist Church, Water Valley, presented a registered pooled Hereford as a gift from the group to T. J. Clardy of The Farrow Manor Campus of The Baptist Children's Village to be used for an F.F.A. project. Guy Reedy is pastor of First Baptist Church, Water Valley.



Lambert C. Mims, Public Works Commissioner of the City of Mobile, will be the guest speaker January 24 for Baptist Men's Day at the 11 a.m. service at First Baptist Church, Marion. Mims is presently serving in his 17th year of public service. He served as mayor of Mobile four times and will serve again in 1984-85, in accordance with Mobile's system of rotating the mayorship among the commissioners. He is past president of the Alabama Baptist State Convention and a deacon of Riverside Baptist Church.

Indian Springs Baptist Church, Perry Association, surpassed its goal for Lottie Moon Offering. This was the third year the church has set a goal for Lottie Moon. The goal was \$1,800.00. The total offering given this year was \$2,609.60. James Shoemaker is pastor.

Names in the News

Blue Mountain College and the James L. Travis Scholarship program were the recent recipients of a \$1,000 donation from the Providence Baptist Church, Tipplersville. The donation was given in memory of Claudette Edwards, daughter of Mrs. Dorothy Edwards of Tipplersville. Eugene Walden, pictured, Providence pastor, made the presentation. The Travis Scholarship program was founded in April, 1980 in honor of James L. Travis, Professor of Biblical Studies of Blue Mountain College, in celebration of his 20th year anniversary, by the Ministerial Alumni. Scholarships are granted each year to qualified Southern Baptist ministers preparing for ministry in a Southern Baptist church or agency.



DAVID PERRY, pastor of Easthaven, Brookhaven, is pictured with Eagle Scout Stan Crider. Recently in an Eagle Scout presentation ceremony conducted by Russell Burns, District Chairman of Boy Scouts of America, Stan, son of Mr. and Mrs. Billy C. Crider, (members of Easthaven) received his Eagle Scout Rank. This year marks the 10th anniversary of Troop 365 being sponsored by Easthaven. In the last 10 years, 16 Eagle Scouts have come from Troop 365. The nationwide average is only one per 100 scouts. This makes Troop 365 far above average in producing Eagle Scouts, said Ron Williamson, Scoutmaster and a deacon in Easthaven.

Hugh S. Kinard, Sr. was presented a plaque Jan. 3 as honor deacon. Kinard served as a deacon, 1937-1981. Jerome Sharp was ordained as a deacon at the Evening Worship Service January 3. He is the son of Kermit Sharp, director of missions, Kemper County.

Harold Anderson of Aberdeen is listed in the eleventh edition of Personalities of The South. Anderson has ministered in Southern Baptist Churches for 14 years. He has served as pastor of First Baptist, Bude, for five years, and also as pastor of Friendship, Athens and First Baptist, Prairie, in Monroe Association.

Nashville—A variety of conferences designed for new workers, and persons experienced in media library work will cover basic and special interest topics this year at Ridgecrest, July 3-9, and at Glorieta, July 24-30.

Lucien Baptist Church, Brookhaven, which recently organized a WMU, surpassed its Lottie Moon Offering goal of \$650. The Baptist Women led in a churchwide observance of the Week of Prayer for Foreign Missions and presented a special program. The goal was met and surpassed on the first day of this emphasis. Lucien Church, which has a resident membership of 80, had by last week given \$750 to the Lottie Moon Offering. Lamar Jolly is the new pastor. Mrs. Merlene Jolly is WMU director.

Corinth Baptist Church of Jasper County exceeded its goal for Lottie Moon missions offering Dec. 20. The goal set was \$4,000; when all contributions were counted the amount was \$7,814.51.

The deacons, yokemen and their wives of Friendship Baptist Church, Grenada, recently received CPR training from emergency medical technicians, Mike Blankinship and Bill Rogers. Present for the course were Betty and Charles Tribble, Janice and Bobby White, Doris and Donny Hodges, Ronnie Smith, Noel Orrell, Donald Bloodworth, and Sherman Barnette. The course was sponsored by the Mississippi Farm Bureau.



CLIFF TEMPLE BAPTIST CHURCH, NATCHEZ, (ADAMS) went over its \$1,800.00 goal for the Lottie Moon Christmas Offering Dec. 20. One of the deacons, M. A. Goldman, reported this to be the largest gift ever given by the church. By January 10, 1982, the Lottie Moon Offering had reached \$2,060.82. Left to right: M. A. Goldman, Brotherhood director; W. G. Dowdy, pastor; and Mrs. Betty Tarver, WMU director. Mrs. Tarver is placing the last figurine in the nativity scene. Each figurine represented \$120.00 toward the goal.

Missionary News

Mr. and Mrs. James O. Hare, missionaries to Brazil, have completed language study and arrived on their field of service (address: Caixa 48029, 20512 Rio de Janeiro, RJ, Brazil). He is a native of Gulfport, Miss. The former Gloria Jeannette Ross, she was born in Flagstaff, Ariz.

Bob and Dolores G. Magee, missionaries to Colombia, have arrived in the States for furlough (address: 100 Georgia Ave., Hattiesburg, Miss. 39401). They are natives of Mississippi.

Roland and Linda Hodge, missionaries to Ecuador, have arrived in Costa Rica for language study (address: Instituto de Lengua Espanola, Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica). He is a native of Magee, Miss.

Mr. and Mrs. James F. Reppeto, Baptist representatives to Mexico, have arrived on the field for language study (address: Apartado 31-132, Guadalajara, Jalisco, Mexico). The former Olive Hundley of Mississippi, she was born in Drew and grew up there and in Yazoo City.

Jason and Susan Carlisle, missionaries to Uruguay, have completed furlough and will shortly return to the field (address: Battle Ordenez, Florida, Uruguay). Born in Harlingen, Texas, he grew up in Montevideo, Uruguay, where his parents were Southern Baptist missionaries. She is the former Susan Langston of Jackson, Miss.

Wise people sometimes change their minds—fools never.



A special gift to the Gulf Coast Baptist Student Union has come recently from First Baptist Church, Wiggins. \$4,000 was officially presented to the BSU by the Brotherhood of that church. The money is to be applied to the new BSU center on the Perk Campus. First, Wiggins, is one of a growing



FIRST CHURCH OF CARRIERE had a note burning ceremony Dec. 13 celebrating paying off the indebtedness of the Activities Building ten years ahead of schedule. Left to right: Joe Landrum, contractor; Rance Cuevas, chairman of deacons, and Wm. Gary Smith, pastor. The building, which has a roller rink with 777 pairs of roller skates, and with folding chairs will seat 2,000 persons, is valued at \$500,000.00. "As the 'note' was being burned a loud applause was given thanking the Lord for making the building which was built on faith become a reality," reported the pastor. The building is named The House That Prayer Built.

Staff Changes

Berea Church, Attala County, has called Gwen Middleton as pastor. Middleton had just retired following a long pastorate at Chester Church, Choctaw County.

Shady Grove (George) has called Charles Harvey as pastor. He had been serving as interim pastor there and was ordained on Dec. 13, 1981.

Pine Level Church (George-Greene) has called David McIsaac as pastor. The new pastor and his family have moved into the parsonage.

Cedar Grove (George-Greene) has called Robert Kirkland as pastor. Kirkland is enrolled in classes at New Orleans Seminary.

Dub Nelson is new minister of music at New Prospect Church, Lincoln County.

Clayton Hart has accepted the call as pastor of Little Bahala Church, Lincoln County.

Lonnie Myrick has been called to serve as associate pastor and youth director at Wade Church, Jackson County.

Mrs. Joyce Judge has resigned as church secretary at Liberty Church, Liberty, after 11 years. Mrs. Diana Copeland is the new church secretary there.

Clay Campbell is the new minister of music at Mars Hill Church, Mississippi Association.

Tommy Whaley has accepted the pastorate of New Canaan Baptist Church, Jasper, Ala. Walker Association. He moved from Liberty Baptist Church, Monroe Association. His new address is Rt. 12, Box 293, Jasper, Ala. 35501.

Dennis Cleveland has accepted the pastorate of Old Pearl Valley Baptist Church near Philadelphia, Miss. He and his wife Norma and children Jennifer, 3, and Lance, 1, are natives of Alabama, near Gadsden. Previously he served pastorates in a Southern Baptist mission in Saline, Mich., and at Melrose Baptist Church, Yazoo County, Miss. Cleveland is a graduate of Mid-America Seminary, Memphis, Tenn.

Richard Gonzalez is now serving as pastor at Calvary, Gulfport. He was ordained to the gospel ministry recently by Bay Vista Church, Gulfport.

Jimmy Porter has resigned as pastor of Grace Memorial Church, Gulfport, to accept the pastorate of First Church, Louisville.

Mrs. Carol Ready has resigned as church secretary at Handsboro.

Merrill Cassell is the new minister of music at Macedonia Church, Winston County.

Montgomery Church, Lincoln County, has called Robert Mooney as pastor.

Spring Hill (Copiah) has called Jim Phillips as pastor.

Halbert Heights, Brookhaven has called Terry Walker as minister of music.

Bellevue Baptist Church, Hattiesburg, has called Laverne F. Musser as pastor. He goes from the pastorate of Cypress Creek Baptist Church, Pompano Beach, Fla. He has served churches in Alabama, Mississippi, and Florida, and also has served with the Home Mission Board in Kentucky. He and his wife Mary are graduates of Baptist Bible Institute, Greenville, Fla. Musser was also graduated from William Carey College, Hattiesburg.

Lamar Holly has accepted a call as pastor of Lucien Church. He moved there from Sardis Church, Copiah County.

Father of former pastor passes away

H. L. (Lacy) Stephens, father of Allen H. Stephens, former pastor of several Mississippi churches and now serving the First Baptist Church of Ferriday, La., died on December 20 in Rankin General Hospital in Brandon. Stephens was a life-long resident of Rankin County. He was a deacon and charter member of the First Baptist Church of Flowood.

He leaves his wife, the former Beatrice Hubbard of Magee; one other son, Lester Stephens of Benoit; two daughters: Mrs. Telatha Rawson and Miss Sarah Stephens; and eight grandchildren.

It is more blessed to give than to receive, but it is also more expensive.

HMB staffer writes song to educate

By Sue Smith
ATLANTA, Ga.—"The Waiting World," final song in a new Easter cantata scheduled for release this fall, will be used to support this year's theme for the Week of Prayer for Home Missions—"The World Is Here." The week of prayer will be observed March 7 through 14.

The cantata, Resurrection (Event and Implications), is written by Beryl Red, noted composer, and Kenneth Day, Home Mission Board Communications, Division director. It will be premiered May 16, 1982, at First Baptist Church, Auburn, Ala.

"This song ties in really well with the theme for the week of prayer," said Day, author of the lyrics. "It deals with the world as a whole, and the frustrations felt by many Christians for not being able to reach everyone. Yet, there is hope in that there are those right here around us whom we can touch."

Resurrection is Day's first serious effort at writing lyrics for a musical. "I was probably first inspired to write lyrics when we commissioned the youth musical Joy in 1972," Day said. "The missions education de-

partment saw music as a means of educating young people about missions.

"This project went over so well that we wanted an adult musical that was missions-oriented and centered around Easter to educate them about the Annie Armstrong offering for Home Missions," he continued.

The offering provides approximately one-half of the Home Mission Board's annual budget. This year's goal is \$22 million.

The HMB's other main source of support is the Cooperative Program.

"I began examining Easter music," Day said, "and found that most of it seemed to climax with a 'celebration.' I wanted to make this musical stretch a step further and deal with the implications of the resurrection—loving, caring, giving, sharing—in short, missions."

Individual sheet music (octavo form) of "The Waiting World" is available through Baptist Book Stores. Triune Music, Inc. will publish Resurrection (Event and Implications). It will be available through Baptist Book Stores this fall.

(Sue Smith writes for WMU, SBC.)

Smith's church plans expansion project

DEL CITY, Okla. (BP)—First Southern Baptist Church, Del City, Okla., has voted to buy 47 acres one mile east of its current location on which to build a new church plant.

The church, led by Southern Baptist Convention President Bailey Smith, will pay \$1.8 million for the property primarily from funds already accumulated. The property, at the corner of Southeast 29th and Sooner Road, currently contains a Seventh Day Adventist camp, a movie theater, a mobile home park and a trucking company.

Smith, who has been at First Southern since December 1973, raised the question in his church newsletter about his commitment to stay at the church and see it through this project.

"Yes, I have become a very well known preacher," he wrote. "Offers galore have come my way. Let me skip over all of that and tell you that as we go into this project I am here for life. I've got so many glorious ideas! More than fame, money, recognition and honor, I want to be your pastor and see God do a great, great work reaching souls for Jesus."

He also wrote that he will cancel most of his engagements for 1982 to give full energy to the expansion project.

Construction of a 5,000-seat, \$7 million auditorium is expected to start in 1982. Current education space may continue to be used for up to five years.

The church had planned to build on its current 12-acre site but could not acquire the necessary additional property. In recent years, the church has purchased a motel, a theater, a Mormon church, a shopping center and six houses nearby it.

Smith told the members, "We could

stay here forever. If we do, our growth is limited, and we will, like hundreds of other churches, pass our day of opportunity and will become known as the church that 'used to be' something for God."

He wrote that after he asked God to give him direction from the Word about what to do, "The first passage I read, I mean the very first words I saw, said, 'Go, sell whatsoever thou hast.' The next passage, 'Sell everything.' And the third, 'Sell all of thy garments.' That was all in five minutes. I was literally overwhelmed by the fact that God was telling us to sell, sell, sell and move."

Unneeded property such as the shopping center and the theater at the current location, will be sold. As for the eventual use of the present property, some of the members have mentioned the possibility of using it for a Christian school, but that has not been decided.

New York (EP)—The Ethiopian Evangelical Church Mekane Yesus has asked the socialist Ethiopian government to return a previously church-owned youth hostel in Addis Ababa for use as its headquarters for the 500,000-member church, according to reports received by the Lutheran World Federation in Geneva, Switzerland. The government ordered the officials of Mekane Yesus to evacuate its eight-story building in Addis Ababa so that the building could be taken over by the government.

Those performing the current dances exercise everything except discretion.

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Concerning personal values

By Howard E. Spell, Clinton
Matthew 19:1-30

This lesson continues the emphasis on daily living by examining some of the things Jesus had to say about personal values.

I. The question of divorce, 19:1-14

Following the period of special training of the 12, Jesus left Galilee and came, with the disciples, to the area of Judea on the eastern side of the Jordan river. Here he continued his ministry of healing, but he was not to be allowed to do so peaceably.

The Pharisees came to test him by asking if there was any ground on which it was lawful for a man to divorce his wife. They knew that the Jews themselves were divided on this question since the liberal rabbinical school in Jerusalem interpreted Deuteronomy 24:1-4 in such a way that a man could divorce his wife for almost any reason. If she burned his dinner, he could give her a writ of divorce.

The more conservative school, however, interpreted the same passage in such a way that marital infidelity was the only ground on which divorce could be given. Thus, the Pharisees thought any answer Jesus gave them would get him in trouble with one group or the other.

In his reply to their question, Jesus went back of the Mosaic law to God's original plan. In it there was no place for divorce and Jesus plainly told them so. When they asked why Moses commanded to give a bill of divorce, Jesus called attention to the fact that Moses did not command it but allowed it because of their lack of spiritual development.

We live in a society today in which divorce is not only condoned; it seems to be encouraged. The attitude of many people seems to be that they are willing to try marriage and if it does not work out immediately, they can get a divorce. Marital infidelity is not to be taken lightly.

At the same time one cannot help wondering if many marriages and family relationships could not be preserved if people were more forgiving. We seem to make adultery an unpardonable sin. Again, adultery is a serious violation of marriage vows, but if we believe God can forgive, why can't we believe God can forgive, why can't we not people forgive?

In Matthew 19:9 we find what many people refer to as Scriptural grounds for divorce. But we should remember

that in the beginning God made no grounds for divorce.

II. Attitude toward children, 19:13-15

The question of divorce leads quite naturally to the question about attitude toward children. The practice of divorce belittles children and disrupts homes, but since children are a pattern for kingdom men and women, Jesus rebuked the disciples who were attempting to keep the people from bringing little children to him.

The late Gaines S. Dobbins was accustomed to say that one of the most significant acts of Jesus during his ministry was the time he put little children in the midst of people and focused attention on them. His attitude toward children changed the value of children in the eyes of the world.

III. The place of wealth in assigning values, 19:16-22

Matthew, Mark, and Luke all report the visit of a rich young ruler who asked Jesus what good thing he must do to have eternal life. This was not a man interested in entrapping Jesus into an unfavorable response. He was a sincere seeker after the truth.

When Jesus said to him, "If you wish to be complete," (10:21 NASV), he was talking about a maturity one achieves when he has attained the purpose God had for his life. In this case Jesus could see the young man's problem was his wealth. He owned his possessions but in a sense they owned him.

Although Jesus had compassion on the poor, it is unlikely that he was thinking as much about their needs, as he was about the young man's problem when he told him to go sell what he had and give to the poor. The poor had need—so did the young man. He went away in sorrow because he was unwilling to separate himself from his possessions.

IV. The dangers of wealth, 19:23-30

In describing the hindrances that wealth can bring, Jesus said, "And again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God" (19:24 NASV).

Many attempts have been made to explain what Jesus meant, and the trouble is that most of them try to make his statement easier to accomplish.

For example, it has been said that the Aramaic word for "camel" and for "rope" are so similar that a mistake

was made in translation and that what he actually said was that it was easier for a rope to go through the eye of a needle than for a rich man to enter the kingdom of God.

We should not try to make the statement less than it is. Jesus was stating an impossibility. It is impossible for a person to be saved if that person is trusting in riches to achieve salvation. People are saved by grace through faith and not by what money can do for them (cf. Ephesians 2:8-9).

The question of money seems to have brought to Simon Peter's mind the thought of rewards and when he brought up the question about what those who had given up everything to follow Christ would receive, Jesus assured him they would be amply rewarded in addition to receiving eternal life. He did add, however, "But many who are first will be last; and the last, first" (19:30 NASV).

Off the Record

Clerk: "The gown will be \$200.00, madam. I guarantee a fit." Customer: "I, too, guarantee a fit when my husband learns the price."

Early one afternoon, Albert Einstein was in the study of his home, mulling over a problem in physics with a colleague. Mrs. Einstein came in and suggested that they go out for a walk, and get some fresh air while carrying on their discussion. She told them to return at four, when she would serve tea.

Outside, the two became engrossed once again in their problem and strolled aimlessly, oblivious to the passage of time. Four o'clock struck, then five and six. Frau Einstein, with an understanding shrug, cleared the table which she had set.

Finally, at seven, the two returned. They went to the dining room and saw the bare table.

"I guess we came back too early," observed Einstein. "Let's take another walk."

"Yep," said the villager, "This ax once belonged to George Washington."

"Not really!" gasped the collector. "It certainly has stood up well."

"Of course," admitted the old gent, "It has had two new handles and three new heads."



Life and Work Lesson

Paul's understanding of sexuality

By James L. Travis
Pastoral Services
University Medical Center
Jackson
I Corinthians 6:12-20

In this passage Paul discusses in principle an understanding of sexual conduct that meshes with the Christian faith. He is referring back to the example mentioned in 5:1-13. In the course of this exposition, he introduces the subject of Christian freedom—its nature and how it works out in specific human behavior. I have entitled this lesson "Paul's Understanding of Sexuality." A "Christian" understanding of sexuality would need to take into account the life and message of Jesus, other New Testament writings, and where Christians find themselves today. This is not to say, however, that Paul's understanding is not very important. It is. Paul was limited in his approach to sexuality as is evident when he discusses the subject of marriage. But those limitations do not invalidate the positive contribution which he makes to this significant subject.

6:12-14—**Liberty vs. License:** Paul apparently quotes a couple of axioms from the Corinthian community by which members of the Corinthian church were misinterpreting some of the things he had said about Christian freedom. The first of these, "all things are lawful for me," was a means of justifying any behavior since they no longer lived under the law.

Paul, however, points out that Christian freedom is not the same thing as license to live as one pleases. He mentions two standards which interact with freedom in such a way as to promote a responsible life in grace. The first standard was the well-being of other persons. If something is damaging to another individual, then, lawful or not, it is not appropriate for us to participate in it.

The criterion of love for other persons overrides the legality of any specific thing. Secondly, Paul cites the standard of mastery. If something in which we participate becomes master over us, whether it is legal or not, it reduces the effectiveness of our lives. For example, for Christians to play golf is certainly an appropriate and "lawful" enterprise. But at the point where golf becomes an obsession and begins to rule a person's life, then it is no longer a reasonable and helpful

thing. Rather, it has become demonic (I use this example because I am not a golfer. If I had used the example of gardening, I would have struck much closer home).

In verse 13 Paul notes the second axiom cited by the Corinthians: "Food is meant for the stomach and the stomach for food." He agrees with this, but goes on to point out that this bears the impermanence that characterizes all created reality. It does not fit within a Christian frame of reference to take something finite and promote it to the level of rulership over one's life.

6:15-17—**The Mystery and Power of Sexuality:** In this section Paul, who has just introduced the notion of the body as being almost synonymous with the self and the concept of the resurrection of the body, makes very clear his horror at the prospect of the Corinthian Christians engaging in sexual intercourse outside of marriage. Apparently sexual promiscuity characterized this ancient culture, at least in some fashion similar to modern times. From what we know of Corinth, it was also common practice to engage in sexual intercourse with a temple prostitute, all in the name of devout obedience to one's own religious faith.

It is here that Paul, who is plain spoken in his abhorrence of sexual promiscuity, makes an indirect but significant contribution to understanding the mystery and power of sexuality. Keep in mind that for Paul, with his Jewish background, the body and the self are almost synonymous. One does not have a body. One is a body.

Unlike the prevalent attitude in Greek culture which depreciated the worth of the body, and in general looked upon material things as not nearly as important as spiritual or mental things, Paul very much appreciated the significance of the body. Not only in this context but in other attempts to explain the Christian faith, he repeatedly uses the concept "body."

When it comes to explaining why it is so destructive to enter into sexual intercourse with a prostitute, Paul is not as clear. He cites the Gen. 2:24 passage: "The two shall become one flesh." However, he takes that somewhat out of context since it originally applied to a couple in marriage. It is obvious that the intimacy and communion that is possible between a hus-

band and wife in expressions of their sexuality is certainly not the case in sexual intercourse with a prostitute. The latter may be altogether a physical behavior with no significant communication between the two persons and certainly nothing that approaches the kind of intimacy and closeness that can exist between two persons committed to each other.

What Paul apparently is aware of, however, although he does not clearly explain this, is that one's sexuality is a powerful, if mysterious, force for establishing the highest level of communion. He compares this with the relationship that an individual has "who is united to the Lord." There the level of communion is a spiritual one (one spirit with him).

What Paul at least strongly implies in this diatribe against sexual promiscuity is that a person's sexuality is a means of expressing one's own personhood. It can powerfully open the door for the deepest levels of communication and intimacy. To use this part of one's self in a thoughtless and haphazard fashion is simply to deny one's self the possibilities that exist in the "two becoming one flesh."

Our modern culture needs to struggle with this issue. From different perspectives, and some not necessarily religious, attention is being focused on the great power to revitalize or destroy that exists in sexual relationships. Sexuality includes and goes much beyond the specific act of sexual intercourse. However, the latter is obviously a very important and the most visible aspect of human sexuality.

6:18-20—**Not Your Own . . . Bought with A Price:** He pulls out the stops in reminding the Corinthian Christians that their bodies are temples of the Holy Spirit, and, as such, hold great significance for their Christian living. But the primary thrust of these few words is captured in the reminder that the Corinthians were not their own. That is, they could not with validity claim to be totally self-sufficient, without need for God or other persons. They owe life itself to the Creator and Redeemer who gives life and who redeems life.

Here Paul was countering that kind of arrogance that is basically narcissistic and turned in on itself. This is another way of saying that Christian freedom finds its highest expression in our awareness that we do not live unto ourselves.

SCRAPBOOK

The Lord is my Shepherd

The Lord is my Shepherd; I shall not want
as I venture onto the road of obedience;
to walk sedately through the rubble and glitter
of a trying world, clothed in his love.

I shall not want, as I profoundly claim and salute
the flag of faith, and dwell within the peace and comfort
of his amazing grace; clinging to each golden promise
that stirs and keeps the heart awake.

I shall not want, as I drink from the fountain
of his power, and find glory in his fullness;
as I keep my heart with all diligence, and search for
wisdom and understanding.

I shall not want, as his infinite care knows no boundary;
and at all times he is with me and grants me the power
to bury sorrow; awaken laughter; and keep love alive.
I shall not want . . . the Lord is my Shepherd.

—Roxie Barton Jones
Aberdeen

I am your church

Composer of my song

I was simply a bunch of jumbled notes,
Long notes, short notes,
With no rests at all.

These notes were flung
Across my empty strings;
—Just simply noise, Lord.

Until you took my pen in your hand;
Now my heart sings.

You added a beautiful melody;
Just the right beat, Lord;
And then you added your harmony.

Then you penned your love,
Your hope, your time,
You composed the lyrics,
Then came the song, now mine.

Yes, Lord, not my rhythm,
not my melody,
not my lyrics,
not even my harmony.

But with you, as composer of this song,
And your baton within your hand,
I'm under your direction now, Lord,
I will sing it, for, now I can.

You placed the notes where they should
be.

You made your melody beautiful for
me.

You gave that rhythm, and the rhyme,
You made your harmony, thy love, be-
come mine.

You placed each part with love and care,
You let beautiful music sing on the air,
Now with you, the composer of my song,
I can make music, for to you I belong.
You are the composer of my song,
To God be the glory,
To him it belongs.

Elsie Day Cruthirds Hutto
Gulfport

Many years I've stood, a building
As the people come and go —
Many pastors here have labored,
Proudly watching as I grow.

Am I growing but in number?
Or in grace as I should be?
You, my people, do not weaken —
Work and pray and strengthen me.

Find in me no condemnation
If you find me growing cold.
Can't you see that my reflection
Is the image of your soul?

—Ruby Nelson Fleming
Waveland, MS

Devotional Watch

By Marilyn Hopkins, BYW consultant
Woman's Missionary Union
Mississippi Baptist Convention Board

"Watch for the new thing I am going to do. It is happening already—you can see it now!" (Isaiah 43:19a TEV)

Watch . . . for the new thing I am going to do, the prophet Isaiah came during a time when the children of God were crushed . . . without hope. But he proclaimed that God was even then preparing a new life for his people! As a promise to 'watch' for the new things that he was going to do. The major one—to bring them out of Babylon . . . out of exile, and take them back home. Back home, to Jerusalem!

What a wonderful feeling to know you are going home! What a joy the people must have felt at hearing such good news. We can identify with their feelings as we think about the past holidays when "we went home."

In the book of Isaiah, in chapters 40-55, the prophet Isaiah tells that the people were to "trust" and "to fear not." They were not alone in their situation . . . this exile. God was watching. He was preparing for his will to be accomplished in their lives.

Even today, the Lord continues to tell us . . . his children, to "watch," and to "trust," and to "fear not." Don't worry about tomorrow, the Lord is in control of every situation . . . your life, the world in which we live. During these times of trouble, of uncertainties in our lives, it is so easy to be fearful and to be anxious. Just as during the days of Isaiah, God continues to show his love and has his watchful eye on his children . . . his disciples in the year 1982. We are standing and watching for the great things God will do in and through us, if we can truthfully claim his promise in Isaiah 43:19 to watch!

WATCH as he shows us what is now happening. FEAR NOT for he knows. TRUST and he shall give. COMMIT ourselves to trust that the Lord will provide and care for our every need in EVERY situation. It is happening right now in our lives . . . watch, wait and see!



Hopkins

Uniform Lesson

Jesus affirms his ministry

By Louis H. Farmer, Jr., Hattiesburg
Luke 3:15-22; 4:14-44; 7:19-23

While Baptist Student Union director at Clarke College in the mid-40s, I interviewed hundreds of ministerial students. Many of them were new Christians and others had only recently surrendered to the ministry.

Most were very zealous, far beyond their knowledge or wisdom, and some were zealous to the point of being considered odd. Many of them were physically or intellectually handicapped, and, in my mind, not at all fitted for the ministry.

I soon learned that God had called them and that I was not responsible for that decision. In time I learned not to question God's ability to use any of these young people.

Through the years as I have watched these people work for the Lord, I have seen some of them fall by the wayside. They have decided that they were mistaken in their interpretation of God's call. On the other hand, many who seemed the most likely to fail are now highly successful and dearly beloved pastors.

I. John's witness of Jesus' ministry, Luke 3:15-20

For many years the Jews had been expecting the coming of the Messiah. When John the Baptist appeared on the scene it was natural for them to wonder if he might be the Messiah. Their expectation of the Messiah was heightened as John became more and more popular.

John was conscious of what they were thinking. He told them that he was sent to announce the coming of one who would be greater than he was. John said that he was not even worthy to untie the shoe of the one who would come.

He said that he did baptize people with water, but the one who would come would baptize them with the Holy Spirit and with fire. Fire was associated in the Jewish mind with the judgment. So John told the people they would be sifted as grain from the chaff.

II. The Father's endorsement, Luke 3:21-22

John was baptizing many people. While this was going on Jesus came to him to be baptized along with the others. When Jesus had been baptized and was praying, the Holy Spirit came down on him in the appearance of a dove. The voice of God came from heaven and declared that Jesus was the Son of God and that God was

pleased with him.

Thus we have John the Baptist witnessing to the authenticity of Jesus' ministry and God both claiming Jesus to be his son and expressing fatherly pride in him. Let us look at how the Jews were receiving Jesus' ministry.

III. The Jews' struggle in accepting Jesus, Luke 4:14-44

Jesus went into Galilee and taught in the synagogues. His reputation spread and all the people praised him.

Then Jesus came to his home town, Nazareth, and taught in the synagogue. At first the people were impressed by him and his beautiful words. When they asked him to do the things he had done in other places, Jesus told them that a prophet was better accepted in other places than he was at home. They were infuriated with his teaching and drove him out of town. Their intentions seem to have been to push him over a steep cliff, but he escaped.

Jesus went to Capernaum, healing the people and teaching with such authority that the people were amazed. He healed many people, including Peter's mother-in-law. Even the demons knew that he was the Messiah.

IV. John's struggle with Jesus' ministry, Luke 7:19-23

John had reproved Herod the tetrarch for his relationship with Herod's sister-in-law. This resulted in John's imprisonment. John had been languishing in a prison cell. Most likely it was a filthy place with no ventilation and little light.

In such conditions it is easy for one with real convictions to become confused and to question those convictions. When John began to wonder about Jesus he sent a committee of two disciples to investigate.

John's disciples went to Jesus and asked if he was the Messiah who was to come or should they look for another. Jesus told his questioners to go back and report to John what they had seen and heard. We are not told the results of their report, but we assume that John was convinced.

Notice the activities they had found Jesus performing, and the order he listed them as he spoke to John's disciples in verse 22. He first mentioned his healing of the blind, the lepers, and the deaf. Those were what the people saw as their most pressing needs. Only then did Jesus say that the poor had the gospel preached to them. It is futile to

try to tell a man about the love of God when he is suffering. In our mission work we set up hospitals and clinics to alleviate men's suffering. When they see God's love reflected in our trying to stop their hurting they are much more receptive to the gospel.

Application
You and I have a real relationship to Jesus' ministry in at least two ways. First, we were the recipients of his love when we became Christians. Second, because we are Christians we are to have compassion on those around us—near and far—who are hungry, who hurt, or who are lost. If Jesus is our Lord and he helps those in need, should we not follow his example and help those we see in need, physically and spiritually?

Christian, Yellow Pages must not limit ads

SAN FRANCISCO (EP)—The publisher of California Christian Yellow Pages telephone directories, which limited advertisers to "born again" Christians, has signed a court-approved agreement to cease the discriminatory practice, it was disclosed today by the Anti-Defamation League of B'nai B'rith.

The agreement was reached in settlement of a discrimination suit brought by ADL on behalf of two Jewish businessmen whose advertisements were refused by the Orange County edition of Christian Yellow Pages.

Earlier this year, ADL won a similar suit filed against the Christian Business Directory, headquartered in San Diego. That settlement prevented the defendant publication from requiring prospective advertisers to identify their religious faith as a condition of advertising. The Christian Business Directory is now defunct.

According to the court-approved agreement, Christian Yellow Pages, Inc., is barred from requiring an oral or written declaration by advertisers of their religious belief, affiliation or theology and from printing a "Concept" foreword which urges readers to buy from Christians.

